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FREE-INDIA SILVER JUBILEE NO. IX

भारत-स्वतन्त्रता-रजत-जयन्ती विशेषांकः ९

(Issued on 26th Jan. 1973 – Republic Day of Indian Union)



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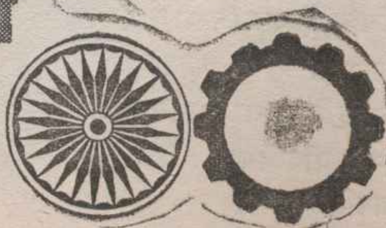
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Dedicated to

BHARATA RATNA DR. S. RADHAKRISHNAN

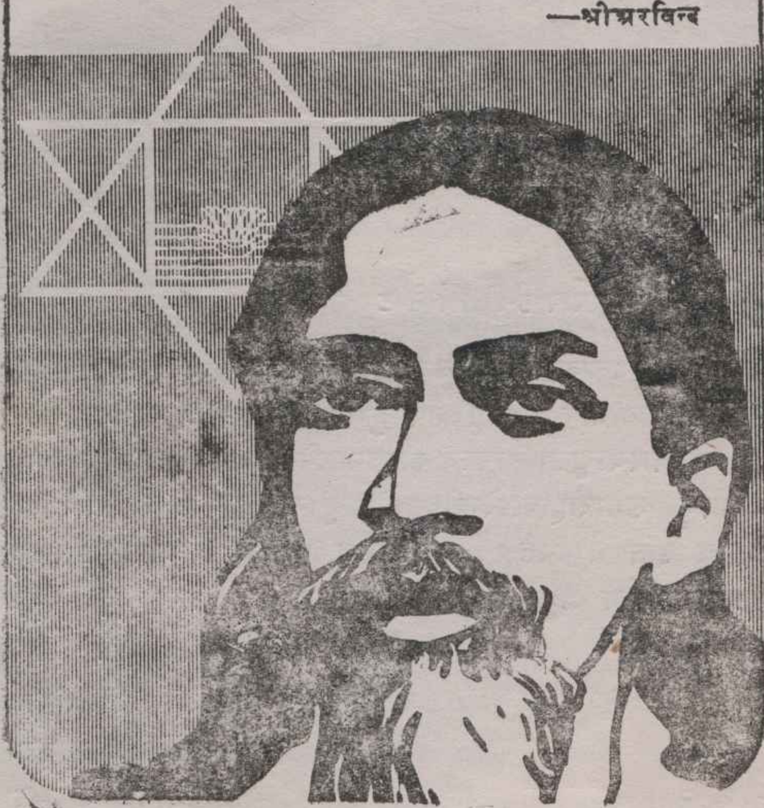
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समाजवादी लोकतंत्र ही एक मात्र सच्चा लोकतंत्र है

समाज के प्रत्येक वर्ग को केवल अपने स्वार्थ के ही लिये नहीं, वरन सभी की भलाई के लिये काम करना चाहिए। इसी भावना से काम करने पर वह अवस्थाएं पैदा हो सकती हैं, जिनमें मानवता की सभी शक्ति ऊंचा से ऊंचा विकास करने में लग सकती है।

—श्रीअरविन्द



davp 72/138

सन्देशाः

मान्याः— शारदापीठानुसन्धान-केन्द्र-संचालकमहोदयाः !

हर्षावहमेतत् यद् भवन्तः स्वतन्त्रभारतराष्ट्रस्य राष्ट्र-पर्वणि स्वतन्त्रता-रजत-जयन्तिमहोत्सवे संस्कृत-भाषामाध्यमेन संस्थानस्यैकं शोधपत्रं प्रकाश्य लोकेषु संस्कृत-भाषोन्मेषं विधास्यन्ति। अस्मिन् पुण्यपर्वणि अनेन प्रकाशनेन शारदीया सेवा समेक्ष्यताम् इति प्रार्थये।

डा० रामकरण शर्मा
निदेशकः,
राष्ट्रिय संस्कृत संस्थान, शिक्षा तथा समाज
कल्याण मंत्रालय, शास्त्रीभवन, नई दिल्ली।

दिनांक,
१४-८-७२

शारदापीठ-रिसर्च-सेन्टर संचालक महोदयाः !

भारत-स्वतन्त्रता-रजत-जयन्तीमभिलक्ष्य कश्मीर-शारदा-पीठानुसंधान-संस्था संस्कृतभाषायामपि एकं विशेषाङ्कं प्रकाशयन्तीति ज्ञात्वा नितरां मोदते मे मनः। किञ्चास्याङ्कस्य साफल्यं कामायमानेन मया आशास्यते यत् भविष्येऽपि संस्थेयमेवंविधेषु समारोहावसरेष्वीदृशानेवाङ्कान् प्रकाश्य भारत-भारती-सेवायां संलग्ना भवेत् इति प्रार्थयते। इयं संस्था अतीतेऽपि भारतीय-संस्कृते-दर्शनस्य प्रचाराय प्रसाराय च प्रशंसनीयां सेवां व्यधत्त॥

राजानक स्वामी लक्ष्मण जी (शैवाचार्यः)
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निशातबाग, श्रीनगर

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स्वतन्त्रभारतदेशो विजयतेतराम् !

धन्या वै भारती-भूमिस्तथा धन्यतमा प्रजा।
यस्याः गिरि-इन्दिरा-सदृशौ प्रधानस्थानभूषणौ ॥

भारतस्य विधात्री सा धारिणी पोषणी तथा।
मातृ-भूमिर्हि नः सैषा नृणामानन्द-वर्धिनी ॥

सर्वं सहासीत् प्रथमं धरित्री विदेश-राज्येन नतानना सा।
स्वातन्त्र्य-प्राप्त्या सविलासहासा वसुन्धरा सैव पुनर्बभूव ॥

सर्वेषामभिलाष-पूरणविधौ यः कल्पवृक्षायते
पापानां द्विषतां विनाशन-विधौ, यस्तीक्ष्णबाणायते।
आर्तानां बहुजीवनौषधिविधौ पीयूष-धारायते
भूयात् भारत स स्वतन्त्र-रजत-वर्षप्रवेशो मुदे ॥

"अथ"

सहृदयानां पाठकानां पुरस्तादद्य भारतवर्षस्य त्रयोविंशतितमे गणतन्त्र-समारोहावसरे "शारदापीठरिसर्चसिरीज"—पुस्तकमालायाः भारत-स्वतन्त्रता-रजत-जयन्ति-विशेषांकं गीर्वाणगिरि-एतं समुपढौकयतामस्माकमस्ति महान् प्रहर्षः। प्रथममस्माभिस्तान् स्वातन्त्र्य-सैनिकान् प्रति श्रद्धाञ्जलिरर्प्यते, यैः खलु स्वातन्त्र्याधिगमाय स्वात्मीयाः प्राणाः स्वतन्त्रता-संग्रामाध्वरे हुताः। तथैव तान् राष्ट्रनिर्मातृन् प्रत्यपि अभिनन्दनं कांक्षामः, ये स्वकीयैः प्रयत्नैराधुनिकं शक्ति-सौभाग्यशालिनं भारतं संपादितवन्तः। तैः राष्ट्रकर्णधारैः भारत-मातुः सेवार्थं राजनैतिकार्थिकसामाजिक-क्षेत्रेषु यत् किञ्चिदधिगतं तत् स्मृत्वा नितरां मोदते नोऽन्तरङ्गम् ॥

अद्य वयं गणतन्त्र-महोत्सवं स्वतन्त्रता-रजत-जयन्ति-समारोहं च महतोल्लासेन मानयामः। अस्मिन् शुभावसरे तान्येव प्रौढ-वचांसि पुनरावर्त्तयामः यान्यस्मदीयैरद्यतन-शासकैः पञ्चविंशतितमे स्वातन्त्र्य-महोत्सवे पारलिमेंट-सभायां (१४-१५ अगस्त, १९७२, मध्य-रात्रौ) भणितानि। लोक-सभाध्यक्षः 'दिल्लोन' महोदयो एवमवदत् :—

"As we celebrate this happy event...our thoughts naturally go to the architect of our freedom, the Father of our Nation, Mahatma Gandhi, who was our beacon-light, our guide and philosopher during our struggle for independence, Dr. Rajendra Prasad, our first President, Shri Rajaji, our last Governor General, Sardar Patel, Pandit Jawaharlal Nehru who laid firm the foundations of our democracy, and Lal Bahadur Shastri, a man of peace and high integrity".

महामहिम-राष्ट्रपति-वी०-वी० गिरी-महोदयेन स्वतन्त्रतादिवस-सन्देशे इत्थमुक्तम् :—

"Twenty-five years ago this day, the Constituent Assembly met in this Hall to herald India's freedom. That was an event which was unique in world history. A mighty Empire had bowed down to the indomitable will of an unarmed nation whose sole strength lay in the abiding faith of her people in the power of spirit and of peaceful persuation. Truth and non-violence, the Father of our Nation had insisted, were strong and sufficient weapons for our people to win them their birthright of freedom. This firm foundation prepared us for a life of dedication and hard work, so that India may rediscover her greatness and march towards her manifest destiny of a peaceful, prosperous and progressive existence in the comity of nations...Despite the periods of extreme stress, and strain, we have emerged today as a stable, well-knit and self-reliant nation...India is on her onward march. Let us on this day rededicate ourselves to the service of our country".

प्रधान-मन्त्री-इन्दिरा-गान्धी-महोदया स्वकीये सन्देशे इदमुक्तवती :—

'...We can take pride in the undeniable fact that despite the long sequence of challenges, we are today stronger—politically, economically and socially...Our quest has been friendship with all, submission to none ...The greatness for which we strive is not the arrogance of military power or the avarice of economic exploitation. It is the true greatness of the spirit which India has cherished through the millennia...Let us rededicate ourselves not only to the service of India...but beyond to the broader goals of world peace and human welfare'.

व्यतीतेषु पञ्चविंशतिवर्षेषु यानि यानि संतर्जनानि, समराह्वानानि संकटाश्च भारतस्य अभिमुखम् आसन्, तानि अधिकृत्य सुरक्षा-मन्त्रिणा श्री 'जगजीवनराम' महोदयेन सुष्ठु कथितम् :—

"The Defence forces were able to remove these threats with single-minded devotion to duty, patriotism, fighting qualities and gallantry in the battle-field. The greatest of these threats came last year in the 25th year of our Independence... Our army has given ample proof of their excellent performance and not only won laurels in war but the love and affection of the people of Bangla Desh by their examplary conduct'.

विगतेषु शतकपादेषु वत्सरेष्वस्माकं देशः राज-नैतिकार्थिक–सामाजिक-शैक्षणिक-क्षेत्रेषु महतीं प्रगतिं समावाप्तवान्। वस्तुतः स्वातन्त्र्यात् प्रभृति न तु राष्ट्रीयस्तरे भारतदेशस्यार्थिक-सामाजिक-सांस्कृतिक-चित्रस्यामूल-परिवर्तनं बभूव, अन्तर्राष्ट्रीय-स्तरेऽपि त्वस्माकं राष्ट्रस्य प्रयासः विश्व-शान्ति-प्रसारेणाखिलजगन्मान-चित्रस्य परिवर्तने सफलोऽभूत्। तदुद्दिश्य सम्प्रत्यपि शान्तिप्रतीको भारतो विश्वे परस्पर-युद्ध-संतर्जनाद्यापत्तेरुन्मूलनार्थमपरैः (विशेषतः समीपवर्तिभिः) राष्ट्रैः सह मैत्रीमिच्छन् एवं 'सर्वे भवन्तु सुखिनः' इति कामायमानोऽस्ति।

अस्माकं 'शारदापीठ' केन्द्रमपि गत-पञ्चदशवर्षाणि एतमेव उद्देशं प्रति तत्परमभूत्, तदेव केन्द्रं भारत-भारत्या एवं भारतीय-संस्कृतेश्च सेवाकार्यलग्नं भूत्वा स्वकीयैः प्रकाशनै-र्व्याख्यानैः सांस्कृतिक-संसर्गैर्विचारादान-प्रदानैश्चास्मिन् कलह-वैमनस्य-संतापिते विश्वे मैत्रीं, आध्यात्मिक-सौहार्दं, भावात्मैक्यं, सर्वसमतां च जनयितुं सक्रियमभूत्, तदेव उद्देश्यं पूरयितुं सततं दृढसंकल्पम्‌ ं।

अस्य शारदापीठ-रिसर्च-केन्द्रस्य स्थापना डा० काव महानुभावेन १९५८ खिष्टाब्दे विहिता। औपचारिक-रूपेण अस्योद्घाटनं नवम-गणतन्त्र-दिवसे सम्पन्नमभूत्। तदाप्रभृति तत् भारतीय-विज्ञान-गवेषणकार्य-रतमभूत्। सर्वत्र भारतीय-संस्कृतेः प्रचारः प्रसारश्च इति तावदस्योद्देश्ये। आङ्गलभाषा-माध्यमेन संस्कृतेन चाद्यावधि उक्त-केन्द्रेण 'शारदापीठ—रिसर्च—सिरीज' इत्याख्याया पत्रिकाया अष्टौ भागाः प्रकाशिताः। अस्या पत्रिकाया एष नवमो भागः सम्प्रति सहृदय-समाज-समक्षं उपह्रियते।

अद्यपर्यंतमस्माभिराङ्गल-भाषायाः प्रयोगः निरन्तरं कृतः। अस्य कारणं स्पष्टम्। देववाण्याः संकुचितः पाठक-परिधिः। आङ्गलभाषाद्यत्वे विश्वमाध्यमतां प्राप्तवती। अतो भारत-भारत्याः सार्वभौम-प्रचाराय आङ्गल-भाषा बलवत्तरो माध्यमः सोऽस्माभिरङ्गीकृतः प्रयुक्तश्च।

अपितु भारतीय-संस्कृति-जिज्ञासूनामनुसंधानकार्यसंलग्नानां पाश्चात्य विदुषां कृते मुख्यतयास्माभिरेषा पत्रिकाङ्गल-भाषा-प्राधान्येन संपादिता। हर्षास्प-

दोऽयं विषयः यदनया पत्रिकया रोम-फ़ांस-कैनडा-जापान-थाईलैण्डादि देशीय-विदुषां मनांसि भारत-भारती-क्षेत्रे समाकृष्टानि। तथापि संस्कृत-वाङ्मयस्य विभिन्न-क्षेत्रेषु काश्मीरिक-प्राचीनाचार्याणां योगदानं विचार्य, "संस्कृतिः संस्कृताश्रिता" इति सूक्तिं,

"यत्रस्त्रीणां किमपि अपरं जन्मभाषा वदेव।
प्रत्यावासं विलसति वचः संस्कृतं प्राकृतं च॥"

इति बिल्हण-पाण्डतस्य गर्वोक्तिमपि मनसि निधाय, अस्मत्केन्द्रेण प्रतिवर्षं द्विवारं (गणतन्त्रदिवसे स्वतन्त्रता-दिवसे च) शारदा-पीठ-रिसर्च-सिरीज़स्य विशेषाङ्क-प्रकाशनं (संस्कृतभाषायां) निश्चितम्॥

उक्त-केंन्द्रस्य एकः स्नातकोत्तर संस्कृत-विभागः एम० ए० तथा पी० एच० डी० विद्यार्थिनां कृते १९६४ खिष्टाब्दे आयोजितः। तस्यैवापरः विभागः—एकान्तर्राष्ट्रीय-भारत-भारती-परिषद् (International Board of Indological Studies)—विश्वविद्यालय-स्तरे १९७१ खिष्टाब्दे संस्थापिता। अस्मिन विभागे "डी० इण्ड०" (Doctor of Indology) तथा "एम० इण्ड०" (Master of Indology) स्नातकानामर्थे शिक्षणप्रबन्धः सुचारुरूपेण वर्तते। उच्चस्तरीयानुसंधानार्थमप्यायोजनम्। "बी० इण्ड०" (Bachelor of Indology) विद्यार्थिनां निमित्तेऽपि अस्मिन् वर्षे व्यवस्था निश्चितास्माभिः। अस्य केन्द्रस्योक्तोद्देश्यानि पूरयितुं वयं सज्जनानां बुद्धिजीविनां संस्कृतानुरागिणाञ्च सहयोगं काङ्क्षामः, योऽवश्यं सुलभो भवेत् इति आशास्महे।

वेदेषु-शान्ति-सन्देशः
(Message of peace in Vedas) By Prof. B. N. Shastri

समानी वा आकूति समाना हृदयानि वः।
समानमस्तु वो मनो यथा वः सुसहासति॥ (ऋग्वेदे)

May one and the same be your aim and purpose (Sankalpa) and be your minds of one accord.
United be the thoughts of all, so that all your acttons be conducive to the good and benefit of one and all.

इदमुच्छ्रेयोऽवसानमागां शिवे मे द्यावापृथिवी अभूतां,
असपत्नाः प्रदिशो मे भवन्तु न वै त्वा द्विष्मो अभयं नो अस्तु॥(अथर्ववेदे)

May we go ahead in the path of tranquility and peace;
May heaven and earth become peaceful for us;

May there be no enemies for us anywhere,
We have no enmity for any person ; may we be fearless !

ॐ ईशावास्यमिदं सर्वं यत्किं च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥
असुर्या नाम ते लोका अन्धेन तमसावृताः ।
तां स्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ (ईश० उप०)

God is the Self of all living beings and the inmost centre of each and every object in this world ; Man should, therefore, have no aggrandisement and not exploit others, as they are his own self. To exploit or do violence to others is to kill one's own Self.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥
यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ॥ (ईश० उप०)

He who sees all creatures in himself, himself in all creatures, does not show abhorence to any one ;
Knowing all living beings to be one's own Self, seeing the unity of mankind, how can there be for him delusion, sufferring and sorrow ?"

भारत-सन्देशः
(Message of Bharat) by Dr. S. P. Bhardvaj

स्वातन्त्र्याऽऽजौ निचित-यशसं, साधकं विश्व-मैत्र्याः,
सत्यं मित्रं सतत-भविक-ध्यायि मानुष्यकस्य ।
सक्तं नीतौ, विरतमसतोऽनारतं च स्व-राज्ये
लब्धे, देशे शिव-सुखमयं द्रष्टु-कामं स्वराज्यम् ॥

सर्वः सर्वं स्वमिव मनुतां, नैव सर्वेण चिन्त्यं
सर्वस्मै यत् कटु परिणतौ, रोचते नो कु-कृत्यम् ।
सर्वस्मादप्यथ च दुरितादस्तु सर्वस्य मुक्तिः ।
सर्वस्मिन् स्याद् भुवन-वलये वा सहाऽस्तित्व-बुद्धिः ॥

(ईर्ष्या-द्वेष-प्रभवमखिलं तापमन्तं नयन्ती)
विश्वस्मिन्नप्यथ मनुजता यातु सम्पत-प्रकर्षम् ।

तद्वर्चो वा भुवि, जल-निधौ, खेऽपि गच्छेत्प्रसारं
न त्वन्यस्याऽपहरतु हितं संस्कृतिर्मानवीया ॥

न स्यात् कश्चिद् वसन-विकलो, न क्षुधा-क्षाम-कण्ठो
नो वा रुग्णो व्रजतु विलयं भेषजाऽभाव-दूनः ।
दीनः क्षीणो न खलु परवान् शोषितः शील-जीवी
मा भूदन्य-श्रम-फल-रतिर्नाऽप्यशिक्षा-विलासः ॥

भूयाद् विश्वं भविक-भविकं प्राणिनां प्राणनं वा
मुक्त-द्वन्द्वं भव-हरमियाज्जीव-जीवो विकासम् ।
ग्रस्तं चुम्बेदशिव-करणी क्लेश-गाथा जगत्याः
सर्वः पूर्णो भवतु परमानन्दमद्वन्द्वमृच्छन् ॥

सन्देशः (भारतीयः) उदित-कवि-गिरा विश्व-शान्तिः-प्रशान्तम् ॥

"शीलवृत्तम्" (भारतीय-संस्कृते आधार-भूत-मानवधर्माः)

Human Values in Indian Culture (Mahābhārate) by **Prof. K. N. Dhar**

Satya (Truthfulness), *Ahimsā* (non-violence) and *Samatā* (equality)

सत्येषु यतितव्यं वः सत्यं हि परमं बलम् । (अनु० प०)

One should strive for truth ; truth is the greatest strength.

आचारः प्रथमो धर्मो ह्यहिंसा सत्यमेव च । (आश्व० प०)

Good conduct, non-violence and truthfulness are the chief virtues.

न हि सत्यादृते किञ्चिद् (राज्ञां) वै सिद्धिकारकं ।
आर्जवं सर्वकार्येषु श्रयेथाः (कुरुनन्दन) ॥ (शा० प०)

Nothing except truthfulness brings success to man. Adopt straightforwardness in all actions.

धर्मः सनातनस्सत्यं सत्यं ब्रह्म सनातनम् ।
सत्यं यज्ञः परः प्रोक्तः सर्वं सत्ये प्रतिष्ठितम् ॥ (शा० प०)

Truthfulness is eternal dharma, truthfulness is eternal Brahman (Reality) ; Truthfulness is the greatest offering to God ; everything is based on truthfulness.

सत्यं त्रयोदशविधं सर्वलोकेषु (भारत)।
सत्यं च समता चैव दमश्चैव न संशयः।
अमात्सर्यं क्षमा चैव ह्रीस्तितिक्षाऽनसूयता।
त्यागो ध्यानमथार्यत्वं धृतिश्च सततं दया।
अहिंसा चैव (राजेन्द्र) सत्याकारास्त्रयोदश॥ (शा० प०)

Truthfulness is known to be of thirteen kinds: Truthfulness (in speaking and actions), looking at others as equals, self-control, absence of jealousy, forgiveness, non-violence, nobility, etc. ...

नास्ति विद्यासमं चक्षुर्नास्ति सत्यसमं तपः।
नास्ति रागसमं दुःखं नास्ति त्यागसमं सुखं॥ (शा० प०)

There is no light equal to learning; no penance equal to truth; no misery like passion and no happiness like renunciation of selfish interests.

सर्वसाम्यमनायासस्सत्यवाक्यं च (भारत)।
निर्वेदश्चाविधित्सा च यस्य स्यात्स सुखी नरः॥ (शा० प०)

That man is happy who has universal equanimity, who is free from worries, who speaks the truth,...

सत्यं ब्रह्म तपस्सत्यं स्वर्गं सत्येन गच्छति।
अनृतं तमसो रूपं तमसा नीयते ह्यधः
स्वर्गः प्रकाश इत्याहुर्नरकं तम एव च॥

Truth is Godhead, truth is penance,...truth leads man to heaven; falsehood is a form of darkness, by this darkness man falls down. Heaven, they say, is light and hell darkness.

वेदस्योपनिषत्सत्यं सत्यस्योपनिषद्दमः।
दमस्योपनिषन्मोक्ष एतत्सर्वानुशासनम्॥

The summum bonum of the Vedas is truth, of truth, self-control; of self-control release from bondage; This is the gospel of all Dharmas (religions).

Prajñā (knowledge)

प्रज्ञा प्रतिष्ठा भूतानां प्रज्ञा लाभः परो मतः।

प्रज्ञा निःश्रेयसी लोके प्रज्ञा स्वर्गो मतस्सताम् ॥

Knowledge is the support of beings (men); knowledge is considered the greatest acquisition; Knowledge is the greatest happiness in the world; knowledge is considered by the good as heaven.

Dama (self control) and *ahimsa* (non-violence);

दमेन सदृशं धर्मं नान्यं लोकेषु शुश्रुम।
क्षमा धृतिरहिंसा च समता सत्यमार्जवम् ?
इन्द्रियाभिजयो दाक्ष्यं मार्दवं ह्रीरचापलम्।
अकार्पण्यमसंरम्भस्सन्तोषः प्रियवादिता।
अविहिंसाऽनसूया चाप्येषां समुदयो दमः ॥

We have not heard in this world any other dharma equal to self-control. Forbearance, fortitude, non-violence, equanimity, truthfulness, straightforwardness, conquest of the senses, adeptness in the discharge of one's duties, softness, sense of shame at doing what ought not to be done, absence of fickleness, non-wretchedness, absence of flurry, contentment, sweet speech, not hurting others, and freedom from envy—the sum total of all these virtues is Self-control.

Loka-hitam (work for the good of the world):

वर्तितव्यं (कुरुश्रेष्ठ) सदा धर्मानुवर्तिना।
स्वं प्रियं तु परित्यज्य यद्यल्लोकहितं भवेत् ॥

One who is bent upon following the path of virtue (dharma) must always stand for whatever is good for the world, renouncing one's own self-interests (what is pleasant to himself)

कश्मीरोत्कर्षः
(Excellence of Kashmir), by Dr. S. P. Bhardvaj

एतच्च श्रीनगरमतुल-श्रीधरं राजधानी
कश्मीराणां, धनपति-दिशः कौङ्कुमो भाल-बिन्दुः।
अस्मिन् नीरे, भुवि, वियति वा शैल उद्यान-राजौ
हर्म्ये, वीथ्यां, वपुषि च नृणां सर्वतः सम्भृता श्रीः ॥

क्रान्तेः काले भवति परितो लोक-तन्त्र-प्रसारे
योग-क्षेमं स्वयमपि विशः साम्प्रतं चिन्तयन्ते ।
तत्किं चित्रं यदिह जनता अद्य लब्धाऽधिकाराः
कर्तुं दैन्यं स्मरण-विषयं बद्ध-कक्षा यतन्ते ॥
अत्रोद्यानं नियति-हृदयाऽऽकल्प-रत्नं, 'निशातं'
भासा गारुत्मत-तुलितया 'शालिमारं' च भव्यम् ।
विद्युज्ज्योतिश्छुरित-रुचिभिश्चित्र-शिल्पैर्महार्हैः
पण्यैर्द्रव्यैर्विदधति दृशां स्मेरतां पण्य-वीथ्यः ॥
आगन्तूनां हरति हृदयं हारिणीयं 'वितस्ता'
राजन्नैकोडुप-परिचरा यामिनीव प्रसन्ना ।
उच्चैर्बुध्नां भवन-सरणिं गाहमानामिवाऽम्भः
पातालस्याऽपर-पुरमिव द्रष्टुमीष्टेऽत्र लोकः ॥

Sharada Peetha Research Centre Diary
(before 1971, 1971-72 & 1972-73)

1st Dec. 1958.—The Centre was set up (by Dr. R. K. Kaw) and the programme of its researches in Indology and publication work was started.

26th Jan. 1959.—The Centre was formally inaugurated in a general meeting of the Kashmir Sanskrit Sahitya Sammelan and the Sharada Peetha (Res. Centre) on the Ninth Republic Day celebrations of Indian Union, held under the Chairmanship of Vidyavaridhi Shri S. N. Sharma, Shastri The first issue of its Research Series was issued the same day.

29th June, '59.—The Jammu & Kashmir Oriental Research Society was ushured into formal existence with the object of managing the Centre. Some of the recognised scholars of the State formed the Governing Body of the Society under the Presidentship of Shri S. L. Saraf (Ex-Minister). Dr. R, K. Kaw was selected as its Secretary. The J. & K. Oriental Res. Society "*Articles of Association*" was published and issued the same day.

31st July, '59.—The Second issue of the Sharada Peetha Research Series was issued in the meeting of the members of the Centre (held)

31st July, '60.—The Third issue of the Sharada Peetha Research Series was published under the auspices of the Jammu & Kashmir Oriental Research Society and issued the same day.

11th July, '64.—Department of Post-Graduate Studies and Research in Sanskrit was started in the Centre to conduct M. A. classes (in Sanskrit) and to guide Ph. D. Students (in Indology).

24th Feb. '71.—International (Unvs') Board of Indological Studies was set up and arrangements were made for conducting studies and researches for the degrees of ***M. Ind.*** (***Master of Indology***) and *D. Ind.* (***Doctor of Indology***). In pursuance of a resolution passed at the General Meeting of the members of the Centre, "General Regulations"—Bye-laws, etc., pertaining to this Deptt. were framed and adopted, and later on published. In pursuance of another resolution passed by the Committee, preparations started from the same day for holding a World Buddhist Conferance (for 7th Buddhist Council) and invitations were issued to scholars and Professrs of the countries of the East and the West (from 24th Feb. to 15th July, '71).

1st July, '71.—***Buddha Jayanti Number V*** of Sharada Peetha Research Series and "***General Regulati ns***" of SP Board of Indological studies were issued.

28th July to 31st July, '71.—Preparatory Conference of the world scholars (for the 7th Buddhist Council) was held. Meetings were held in two sessions everyday on these days. The Conference started with the inauguration ceremony for installing the ***Pratyabhijñā Bhawan*** foundation piller (***Stambha*** of the ***Peetha***) and the opening of ***Utpala Memorial Park.*** The Conference ended on the 31st July with the conferring of honour to three scholars of Rome, France and Japan and two scholars of India for their distinguished services to Indology. Many scholars of the Western and Eastern countries participated in the Conference along with the Indian scholars. Owing to unanticipated trouble and difficulties the Conference was held without proper ceremonial. Notables among the scholars who came from foreign countries are Prof Raniero Gnoli (Universita D' Roma), Prof Francis J. Naudou (Universities of Lille—France—and Brussels—Belgium), Prof. Tokan D. Sumi (Aichikyoiku University—Japan), Mr. Bhikkhu Siddha Namorn and Mr. Bhikkhu P. B. Siridatto (scholars of Thailand).

2nd Oct, '71.—The Centre celebrated Gandhi Jayanti in honour of Mahatma Gandhi's birth day. His Holiness Swami Lakshman Ji presided over the meeting. In pursuance of a resolution passed (on 31-7-'71) by the scholars who met in the last Session of the Buddhist Conference, a World Centre for Buddhist Studies was set up and inaugurated in the presence of the learned Swami. In the 2nd Session of the meeting Swami Ji delivered his first *Vyākhyāns* (sermon) on Pratyabhijñā Philosophy (Kārikā I, i).

17th Nov. '71.—A General meeting of the scholars of the Centre and others was held. His Holiness Swami Lakshman Ji delivered his 2nd *Vyākhyāna* on Pratyabhijñā school of Kashmir Shaivism.

29th Nov. '71.—Mr. John Hughes, a Research scholar of McMaster University, Hamilton, Ontario (Canada), visited our Centre, for the first time, in pursuit of his study of Kashmir Shaivism and Pratyabhijñā Philosophy.

26th Oct. 71.—Meeting of the scholars of the Centre was held to meet Dr. Mona Tregaskis, Ph. D., of East and West Centre, University of Hawaii, Honolulu, USA, who talked informally about her special interest in Medieval History of India, particularly with reference to Shahjahan.

12th Feb. '72.—Meeting of scholars was held to celebrate the ***Mahā Shiva Rātri*** day. ***Shiva Rātri Souvenir***, Sharada Peetha Research Series Number VI, was issued, in honour of this holy day.

13th ***March***, '72.—Mr. Lamond and his wife. (Mrs. Mew) paid a visit to our Centre and held an informal talk with the scholars here on the philosophy of Kashmir Shaivism. They obtained the literature on the subject published by our Centre

9th-11th April, '72.—64th Birthday Felicitation Address (*Abhinandanam*) of his Holiness Swami Lakshman Ji was read and presented (by Dr. R. K. Kaw) to Swami Ji, before a large gathering assembled at Ishabar premises of his holiness' cottage. Mr. A. N. Thusu, Chief Engineer, a devotee of Swami Ji, presided over the function. Free distribution of about 150 copies of Sharada Peetha Research Series VI & VII was made to public in honour of Swami Ji's birthday (a day earlier).

18th May, '72.—A general meeting of scholars and others was held to hear the Swami Ji's third Vyākhyāna (sermon) on Pratyabhijñā Kārikā I, i, 1-5. Mr. D. N. Dhar presided over the meeting.

28th May, '72.—The Centre celebrated the Buddha Jayanti on this (*Vaishākha Pūrnimā*) Day. The first Session began with the garlanding of the portrait of Lord Buddha and ended with the release of the *Buddha Jayanti Number* VIII of the Sharada Peetha Research Series. Shri Sham Lal Saraf, Ex-Minister of the State, presided over the function. At the second Session, Shri Gopi Krishna spoke on "To what extent has the Yogic Culture of India caused a world-wide interest in it in the West".

25th June, '72.—General meeting of the scholars of the Centre was held. Prof. J. L. Kaul and Shri T. N. Dhar spoke on Lalleshvari and on Rupa Bhawani (their life and philosophy) respectively. Prof. S. K. Toshakhani and Mr. John H. Hughes presided over the two sessions of the meeting. Prof. J. G Arapura of McMaster University, Hamilton, Antorio, Canada, was present as a special guest.

29th June, '72.—General meeting of scholars and others was held. His Holiness Swami Lakshman Ji delivered his *Vyākyāna* (Lecture) on Pratyabhijñā Kārikā I, ii. Shri J. L. K. Jalali presided over the meeting.

3rd July, '72.—A special meeting of scholars was held to dissolve the J. & K. Oriental Research Society and to form a 5-Member Trust to run and manage the Centre, henceforth, under the Chairmanship of Shri S. L. Saraf. Dr. R. K. Kaw was selected as its General Secretary.

9th July, '72.—Meeting of the provisional Heads of the Departments of the Centre was held under the Chairmanship of Prof. S. L. Pandit to finalize and approve of syllabii for M. Ind. courses of Study (Sanskrit and English).

18th July, '72.—(1) General meeting of scholars of the Centre was held to express condolences on the sad demise of the late Shri Bakshi Gulam Mohammad, former Prime Minister of the State. (2) Later, Dr. R. K. Bhan, former Educational Advisor to the Govt. of India, chief guest on the occasion, gave an informal talk about the social and cultural life of the Indonesian people. (3) Next, in the special meeting

of the academicians of the Centre, presided over by Prof. S. L. Pandit, members were assigned different duties and functions for the Centre.

26th July, '72.—One of our learned foreign members, Prof. Raniero Gnoli (University of Rome) visited our Centre in connection with his research programme (search of sanskrit manuscripts).

27th July, '72.—Dr. R. K. Kaw (Director) and his learned friend Mr. L. K. Shrinivasan, Superintending Archaeologist, met Prof. Gnoli and his party (who came from Rome), Mr. Nicola Caracciolo, Mrs. Marella Agnelli, Miss Paola Patrizi, Miss Margherita Agnelli and Miss Amanda Esposito, and had a cultural intercourse with their learned guests, in their house-boat residence in Dal lake.

28th July, '72.—Before their departure to visit Nepal (Khatmandu) for search of certain Sanskrit manuscripts, Prof. R. Gnoli and Mr. Nicola Caracciolo visited our Centre again and had a discussion with some scholars of our Centre about Rupabhawani's school of thought and *Yoga School of Kashmir Shaivism* followed by her predecessor Lalleshvari.

29th July, '72.—In a general meeting of scholars and others interested, who assembled, an enlightened discourse (Vyākhyāna) was delivered by his Holiness Swami Lakshman Ji, Shaiva Philosopher, on Pratyabhijñā School, *Pr Kārikā* I; ii, Prof L K Shrinivasan presided over the meeting. M. Ind. Class was inaugurated the same day by Prof S. L. Pandit, in the presence of the chief guest

7th August, '72—On their return from Khatmandu (Nepal), Prof. R. Gnoli and his companions Mr Nicola Caracciolo and Miss Paola Patrizi visited our Centre again for a cultural talk and to inform us about their findings in Nepal. They were happy to return from Khatmandu with a collection of microfilms of some rare manuscripts of Tantric works, irrecoverable heretofore, such as *Sekoddeshaṭīkā* by Nadapada (Naropa), *Nishisaṁchāra. Siddha-Yoginī-tantra* and *Tantra-sadbhava*.

13th August, '72—Scholars, meet was held in two sessions Prof. A. Q. Rafiqi and Mr. G. H. Mir spoke, former on 'Sufism with a special reference to Kashmir' and the latter on 'influence of Sufi thought on the indigenous thinkers of the valley and the emergence of *Humanistic School of thought* in Kashmir'. Prof S. A. I Tirmizi (Director of J. & K. Gazetteers Unit) presided over both the sessions of the meeting.

20th August, '72.—General meeting of scholars of the Centre was held under the Chairmanship of Prof. P. N. Qazi, Retd. Principal. Prof. K. N. Dhar spoke on 'Kalhana as Chronicler'.

26th August, '72—Meeting of scholars and others interested was held to attend the discourse (*vyākhāna*) of his Holiness Swami Lakshman Ji (for the month of August). He spoke as usual on Pratyabhijñā philosophy, *Pr Kārikā* I, ii Prof. P. N. Qazi presided over the meeting.

27th August, '72—General meet of the scholars of the Centre was held under the Chairmanship of Prof S. L. Pandit. Shri T. N. Dhar, Research Scholar, spoke on "Concept of 'I' ".

1st Oct., '72—Scholars' meet was held under the Chairmanship of Prof S. L. Pandit Prof Dr B. L. Kaul spoke on 'Reform in Examination systems with special reference to the system of testing ability in vogue in Ancient India'

2nd Oct., '72—Meeting of scholars and others was held to celebrate *Gandhi Jayanti* Among the speakers were Dr. Kaw, Prof. P. N. Qazi. Prof S. L. Pandit, Prof. B. N. Shastri, Maj. (Rtd.) R. K. Raina, Mr. T. N. Dhar, Prof K. N. Dhar, Prof. L. N. Sapru, Shri J. N. Ganhar and Prof J. L. K. Jalali. Shri Shamlal Saraf presided over the meeting.

5th Oct., 72—Meeting of the members of the Sharada Peetha Research Centre Trust was held under the Chairmanship of Shri S. L. Saraf for dissolving the Trust. Subsequently, general meeting of all the academicians and scholars (members) of the Centre was held for reconstituting an adequate managing body for the Centre Shri S. L. Saraf presided over the meeting as requested by the members. From amongst the members two Bodies were formed, named *Governing Body* and *Board of Management*.

7th Oct., '72.—General meeting of scholars and others assembled was held under the Chairmanship of Prof K. N. Dhar. His Holiness Swami Lakshman Ji delivered his *Vyākhyāna* (Lecture) on Pratyabhijñā Philosophy. *Pr. Kārikā* I, iii, and Shm. Prabha Devi ji spoke later on '*Aham-vimarsha*' (I-Consciousness) in Kashmir Shaivism. Later, meeting of the members of the Centre was held under the Chairmanship of Prof. Qazi, in the presence of Swami Ji, the chief guest, regarding the management of the Centre The points to be discussed were kept in

abeyance till framing of the Constitution of the Centre and the meeting was dissolved.

8th Oct., '72.—Scholars' meet was held under the Chairmanship of Prof. P. N. Qazi. Prof. S. L. Pandit spoke on 'Genius of Language'

15th Oct., '72.—General meeting of all the academicians and scholars (members) of the Centre was held, under the Chairmanship of Prof. S. L. Pandit. In the meeting election was held for the *Governing Body* and the *Board of Management* and the Office-bearers for the Centre.

24th Dec., '72.—*Shri Christ Jayanti* was celebrated by the members of the Centre. The meeting was held under the Chairmanship of Prof. K. N. Dhar. Among the speakers were Dr. Kaw, Shri T. N. Dhar, Prof. B. N. Shastri.

26th Jan., '73.—Silver Jubilee of Free-India (*Bhārata Svatantṛtā-Rajata-Jayanti*) and 24th Republic Day of Indian Union were celebrated by the Centre in a General meeting of scholars presided over by Mr. N. K. Hak (Retd. District & Sessions Judge), Vice-president of the Centre. The ceremony started with the releasing of Sharada Peetha Research Series Silver Jubilee Number IX. Among the speakers were Prof. K. N. Dhar, Shri T. N. Dhar, Prof. Parimoo, Prof. B. N. Shastri and Dr R. K. Kaw. In the speeches, the members eulogised the democratic role of our socialist State. The Constitution of the Centre, drafted by a sub-committee of four members headed by Mr. N. K. Hak, was approved and adopted and sent to press

N. B.—Part III (articles) will appear in Sharada Peetha Research Series X.

PUBLICATIONS ON RESEARCHES IN INDOLOGY

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Sharada Peetha Research Series, (S-P Res. Series) Vol. I, (Synopsis—History of Oriental Research in Kashmir State; the Doctrine of Recognition—Glimpses of the study by Dr. R. K. Kaw; etc), 1959, Rs. 5/-.

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The Doctrine of Recognition (Pratyabhijñā Philosophy—A Study of its Origin and Development and Place in Indian and Western Systems of Philosophy) by Dr. R. K. Kaw, pd at Vish. Institute, Hoshiarpur, 1967, Rs. 40/- & Rs. 35/-.

Agriculture in Ancient India, prepared at IARI, New Delhi, for Indian Council of Agri. Research, by Dr. R. K. Kaw, pd by ICAR, 1964, Rs 9/50.

Pratyabhijñā Kārikā of Utpaladeva - Exhaustive Studies—(Basic text on Pratyabhijñā Philosophy, Prose order of *Kārikās* with comments, Eng. trans., Notes, etc.,), by Dr. R. K. Kaw, to be shortly out from press. Rs. 35/- & Rs. 30/-.

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